PASTORAL LIFE

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A PUBLICATION FOR PRIESTS

MAY-JUNE, 1953

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VOL. I, No. 3 May - June, 1953

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Editorial Statement

PASTORAL LIFE is intended principally as a pastoral aid for priests, and designed to focus attention on the practical problems of their ministry. We cherish the hope of offering matter-of-fact treatments of subjects in the forefront of the pastor-of-souls' mind. We feel this challenging aim is best achievable by welcoming and soliciting original contributions from members of the clergy proximately concerned with such problems. Even though such offerings may occasionally lack in literary consummativeness, they will more than make up for it in vitality and down-to-earth practical realism.

As a matter of general norm, we do not purpose to come to grips with theoretical and abstract phases of dogma, moral or worship. If exceptionally such entries should find their way into these pages, it would be on the assumption that the articles supplement in some definite way the general aims of this bi-monthly.

We confine ourselves to no specific field directly or indirectly concerned with the priest's ministry. We claim no exclusive mission for the issuance of PASTORAL LIFE. In many respects it will bear no eminent distinctive feature. In a certain sense it may even seem repetitious, trespassing stampeded ground of noted authoritative "Reviews"—which PASTORAL LIFE is not. Nevertheless, we endeavor to make it a distinguishable auxiliary in the busy everyday life of the priest.

At the same time, we do not beg your lenience of judgment for ever digressing from our chosen path; nor do we preclude helpful suggestions to bring this periodical more serviceably within the scope of its publication.

We undauntedly, yet cordially, beg your trust in this new venture.

THE EDITOR

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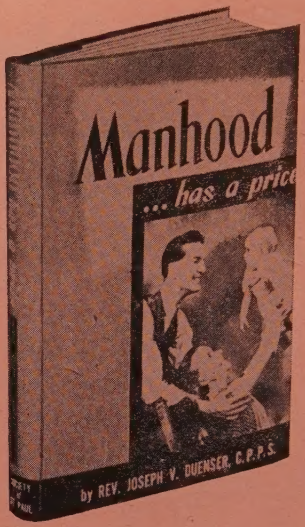

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PASTORAL LIFE

VOL. 1, No. 3 May - June, 1953

Winning 100 Converts A Year!

THE TECHNIQUE WHICH NEVER FAILS

Rev. John A. O'Brien, Ph.D.

The University of Notre Dame

WE'VE reached the ninety mark in converts but we've never quite been able to hit the hundred mark. It would be a great thrill for all of us, priests and people, if we could achieve that high goal. Could you suggest anything that might help us?"

The speaker was Father Robert P. Taffee, senior assistant at St. Augustine's Church, Kalamazoo, Michigan, of which Monsignor John R. Hackett, Vicar General, is pastor. For years it has had the reputation of being outstanding in the convert apostolate among the parishes of the Lansing diocese. Msgr. Hackett is easily the first citizen of Kalamazoo, esteemed and loved by people of all faiths.

"To be averaging so many converts," we observed, "you must be using the Inquiry Class method, aren't you?"

"Yes, we wouldn't have received a third of that number if we had to take each person singly through a whole course of instructions. There just aren't enough free hours in the day to instruct so many individually. And secondly,

Father O'Brien writes: "By describing the Inquiry Class at Kalamazoo, we are able to bring out the effectiveness of this technique even where a parish is short-handed and the priests are already overwhelmed. Nothing carries conviction so well as concrete performance, and I thought that showing how the Inquiry Class delivered in spite of all the difficulties, we would hearten every priest to try it."

most of them would not have come if we hadn't announced that the Inquiry Class was designed for the general public, including those who were only interested and hadn't as yet made up their minds."

"In other words," we remarked, "you find that people are reluctant to call at the Rectory and ask the priest to give them twenty-four hours of his precious time without being sure that in the end they'll buy."

"That's it exactly," agreed Father Taffee. "And yet those are the very ones we want to get. They comprise the great majority. How could outsiders be sure they would embrace the Faith when they don't know thoroughly what it is . . . and especially what its credentials are? Hence we get many of these to enter an Inquiry Class by telling them that they are under no obligation to join if they are not convinced of the truth of the Catholic religion and by assuring them that they will not be high-pressured in any way."

The Key

"Splendid!" we remarked. "How many do you get to enter the Inquiry Class?"

"About forty, half of whom are Catholics. Some of them come to accompany their non-Catholic friends and help them feel at ease. Others want to brush up on their Faith."

"The key to the fruitfulness of the Inquiry Class," we pointed out, "is in the hands of our laity. If they are made aware of their **duty** to be fishers of men for Christ they can double and even triple the number of non-Catholics at the Inquiry Class.

"Most of our laity have never had this duty explained to them, have never heard a sermon on the subject, and the result is that they rarely lift a finger to help. They labor under the impression that this is the work of the priest, and of him alone, and hence they don't want to intrude where they feel they don't belong."

"You've got something there", agreed Father Taffee. "I guess most of us have never thought of explaining to the faithful that Christ's command to 'preach the Gospel to every creature' was addressed not only to the Apostles but also to the disciples . . . and that all Catholics are the disciples of Christ and must share in the work of the Apostles."

"It is obvious," we observed, "that the gigantic task of converting the world was assigned not solely to twelve men—the Apostles. They are to be the leaders but the overwhelming bulk of the work must be done by their lay disciples. Thus the first Christians worked as a team with their bishops and presbyters in spread-

ing the Faith. More of the laity than bishops and priests died as martyrs.

"They were aflame with zeal for the winning of souls for Christ. We must help our people recapture that lost zeal. For it was that which enabled the Church to replace the paganism of the Greek and Roman worlds with the religion of Christ. And it will be that which will enable us to win the churchless millions of today for the Faith."

Explain Obligation

"What then do you suggest?" inquired Father Taffee.

"That the next Inquiry Class be announced at all the Masses on the three Sundays preceding the starting of the Class and that each family and even each adult try to recruit at least one prospect. Furthermore, that a sermon on the duty of the laity to win souls be preached at all the Masses on the first Sunday.

"This," we continued, "will bring the matter into the domain of their conscience and they will have about three weeks to look up a prospect and do their level best to fulfill their duty in the matter. It is the sermon which puts power and drive behind the announcement and stirs them to action. Otherwise the announcement, like many other parish announcements, is likely to come in one ear and out the other."

"That type of sermon," said Father Taffee, "is somewhat new to us. We've never preached one along those lines. Come up and preach it for us and see if you can stir them to action. A new face, a new voice and a new sermon should make them sit up and take notice. We'd all appreciate it if you'd do it."

Appeal to Laity

Thus it was that we found ourselves in the pulpit of St. Augustine's, explaining to all its packed congregations that the laity have an active and an honored role in the life of the Church. We said in substance:

"We have the most loyal and faithful laity of any religious organization in the world. The fidelity with which our people turn out in all kinds of weather and pack our churches at virtually all the Sunday Masses is one of the most edifying spectacles in America today.

"They not only attend Mass," we pointed out, "but they give generously when the collection box is passed around—not infrequently twice. It is this generosity which has enabled us to build, without a penny of State aid, not only churches and rectories but also a system of schools, parochial, high and college, on a scale which

is unique among the nations of the world. It is this which constitutes the greatest religious phenomenon and the outstanding moral fact in America today.

"The time has come, however, when we must turn our attention to the gigantic spiritual task confronting us—the winning of the eighty million of our churchless friends and neighbors for Christ. We priests are too few to accomplish this by ourselves. But with the help of our thirty million lay members we can do it.

"If each of you will bring one of your churchless friends to the approaching Inquiry Class we shall reach the coveted goal of a hundred converts at St. Augustine's. Thus you will set an example of what can be accomplished along these lines in every parish where the laity really roll up their sleeves and pitch in with their pastor in the Christlike work of sharing the precious treasure of their holy Faith with churchless neighbors. Go over the list of your acquaintances and pick out one whom you will this day invite to this Inquiry Class.

"Offer to come with him to each session so he will feel at ease. Encourage him to pray, and pray with him, and before you realize it, you will have won a soul for Christ. Even if you shouldn't locate a prospect, come yourself and get a better understanding of the credentials and teachings of your Faith so that you can explain them to others and answer questions properly."

A Pledge

At the end of the fifteen minute sermon we invited each congregation to stand and, holding aloft their right hands, to repeat after us the following pledge which, we explained, involved no new obligation but only the duty imposed upon them by Christ.

"I promise on my word of honor that I shall strive to the best of my ability to share the precious treasure of my holy Catholic Faith with others and thus to win each year at least one soul for Christ. This I shall do by the edifying example of my own clean, upright life, by explaining my religion to others, by sharing Catholic literature, by bringing a friend to Mass or the other devotions and especially to the Inquiry Class."

Two weeks later, on the Sunday immediately preceding the starting of the Inquiry Forum, we again spoke at all the Masses on the lay convert apostolate. We cited several instances showing how lay persons had recruited from two to six people and thus had led them into the Church. In detailing the instances we outlined the method of approach used by each lay worker. These always evoke special interest: they take the subject out of the abstract and bring it

down to earth where the audience can see and hear the actors in the story.

It was planned to hold the Inquiry Forum in the high school auditorium seating about 250 people. But on the opening night to our amazement, instead of the customary forty, more than 500 people turned out. As several hundred could not find even standing room in the auditorium, we were obliged to shift the meeting to the Church. To put the course on a practical basis we requested all to sign cards, giving their name, address, telephone number and indicating whether or not they were Catholics. About 150 non-Catholics proved to be in attendance.

Books Help

Copies of **The Faith of Millions** and **What's the Truth about Catholics?** were made available to all. Those who had at least a high school education were advised to take the former while those with less education were counseled to take the latter. Both books cover substantially the same ground and follow much the same sequence of topics. But **The Faith of Millions** goes into the subject more deeply and exhaustively while **What's the Truth about Catholics?** presents the essential facts briefly and in conversational form.

Through the generosity of Monsignor Hackett the books were given gratis to the non-Catholics. Catholics were permitted to purchase them at the greatly reduced wholesale price. Several hundred copies of each were distributed and all were invited to spend an hour or two in the reading and study of the material covered in each lecture. This enables the inquirer to go over the material more slowly and to re-read any portion that is not immediately clear. Any item which he did not understand, he was asked to mark and to bring to the lecturer at the next class.

People read newspapers, magazines and books of all descriptions. Many of them spend an hour or so over the evening paper alone. Why should they not be asked to read a book or two on the Catholic religion? Why should we allow the secular press to have a monopoly on their reading? There are a number of books which unfold in a kind and friendly manner the credentials and doctrines of the Catholic religion and have proven their usefulness as texts. Why should we not ask every inquirer to deepen his understanding of the matter covered in each lecture by reading a more detailed treatment of it in a book?

This draws him into more active participation in the course and shows him that we want him to know every detail of the religion which is being proposed for his lifelong acceptance. This not only

shifts some of the burden from the overworked vocal cords of the priest but also frees him from the worry and anxiety of wondering if he has inadvertently missed any important item in his oral exposition. The use of a textbook likewise enables the inquirer to read up on the subject of the forthcoming lecture and thus permits him to get much more out of it.

Convert Stories

In addition to **The Faith of Millions** and **What's the Truth about Catholics?** which were used as texts, Monsignor Hackett presented each inquirer with a copy of **Paths to Christ.** This is a book of convert stories, featuring for the most part the butcher, the baker and the candlestick-maker —the so-called "little fry". In this book people from the ordinary walks of life tell how they became interested in the Faith, single out the particular credential which clicked with them, and describe the peace of mind, satisfaction and joy which their new-found Faith has brought to them.

In the experience of these varied converts virtually each inquirer will find the counterpart of his own bewilderment, uncertainty and groping. The manner in which they solved their problems furnishes him with a key for the solution of his own. It brings apologetics down to earth and adds to the powerful logic of the Church's credentials the persuasive force of the testimony of others like himself. "If the Catholic religion cleared up their difficulties and brought them such peace and happiness," he finds himself saying, "why can't it do the same for me?"

In the churches of our separated brethren great use is made of the testimony of their members. Indeed, at meetings of the early Christians we find that they frequently encouraged one another to stand steadfast against the persecutors and testified to the efficacy of prayer in securing the needed help and strength from the Holy Spirit. The use of a volume of convert stories provides the inquirer with the encouraging testimony of others who took the step which they contemplate taking and assures them of the joy and happiness which will result. Every Inquiry Forum will profit from the use of a book of convert stories as a supplementary text.

Shifts to Auditorium

Many of the Catholics came to the first few lectures to get their non-Catholic friend properly started and then dropped out. Others came to learn how to present the credentials of the Church in a logical and convincing manner and, when this portion was completed, discontinued their attendance. Many non-Catholics like-

wise came just for the first four lectures on the credentials. This enabled us to shift the sessions back to the school auditorium where the members would feel freer to ask questions and where we could get in closer contact with the instructees.

The original plan was to follow up the attendance of each non-Catholic inquirer by a personal call from one of the assistant priests. The purpose was to get personally acquainted with him and, if possible, with his family and thus help all the members find their way into the Church. But the plans of men go oft awry and the plans in this regard went sadly awry.

Just as the Inquiry Class was getting started, the venerable pastor was stricken with an illness which hospitalized him for the entire three months of its duration. The two curates, Fathers Robert P. Taffee and James J. O'Meara, who were previously working ten and twelve hours a day, were now completely overwhelmed. Besides teaching in a high school, ministering to two huge hospitals, looking after the Catholic students at Kalamazoo College and Western Michigan Normal University, they shouldered all the other burdens of providing for the varied spiritual needs and religious welfare of one of the largest parishes in the diocese as well as of an outmission ten miles distant.

Not only were they unable to visit each of the inquirers in his home, as was planned, but they were unable even to meet them before or after the lecture, save on rare occasions. Those brief personal contacts during which the priest can inquire how the prospect is getting along, answer any question and say a word of encouragement, are of enormous importance.

Surmounting Difficulties

A half hour spent by two or three priests in meeting the inquirers as they assemble for the lecture and a half hour spent with them after it is over, enable the priests of a parish to keep their finger on the pulse of each inquirer and to steady him in his groping steps toward the threshhold of Christ's Church. It is this blend of continuous personal contact with each individual and the friendly relaxed feeling which the individual has as a member of a larger audience, instead of being the whole audience himself, which makes the Inquiry Forum the ideal method of convert instruction. Indeed we had never previously conducted an Inquiry Class where this procedure was not followed.

As originally planned, we were to "talk up" the Inquiry Class at the Sunday Masses to recruit a goodly attendance and to start it off with the first three or four lectures. With St. Augustine's so

desperately short-handed, it became advisable for us to give the lectures for the entire course and thus take a little of the pressure off the hard-driven but indefatigable and zealous assistants. This would free them for other urgent duties on those two nights. It meant a drive of 140 miles each Monday and Thursday night and, of course, we had no sustained contact with people living in Kalamazoo—70 miles from Notre Dame.

We lectured for an hour and then, standing at the door, endeavored to have a brief word with as many as possible as they departed. Each lecture was recorded on tape. We began and ended with prayer and stressed its importance throughout the course. Usually Father Taffee came to the hall to see that books were available for any new inquirers, to set up the recording machine, to see that the attendance record was kept, and then left for other pressing duties. Several high school girls stood at the door and checked each inquirer's attendance throughout the entire course.

Recording Help

In case an inquirer missed a lecture he was invited to step into the Rectory. Here were two machines in either of which he could insert the proper recording and thus hear the whole lecture. Sometimes the two machines would be in operation in adjoining rooms at the same time. It was a device set up by Father Taffee who has pioneered in this field and it represented the saving of many hours of a priest's time.

We were greatly impressed by the arrangement. The inquirer would join in the prayer recited at the beginning and at the end of each lecture. He would listen attentively to the whole discourse and the occasional touches of levity, with which the tension and seriousness of the lectures were relieved, made him feel as though he were present in the audience and participating in the actual discussion. Father Taffee plans on having the whole course of lectures reproduced on additional tape records to help other busy priests.

One evening was devoted to a tour through the church with an explanation of all the pictures, statues, emblems and other sacramentals. The confessionals were opened for inspection and inquirers were invited to enter. The altar and all the objects connected with it were explained in detail. On another evening a dry Mass was celebrated and another priest explained the prayers and ceremonies while they were being performed. These two sessions proved of particular interest and enlightenment—even to Catholic mem-

bers. They should be an integral part of every instruction course.

Arrangements were made to have each inquirer call at a stated time to the Rectory for a brief personal conference. This enabled the priest to get his background and to ascertain if he were free from marital impediments which might prevent his admittance to the fold. About two hundred people completed the three months course, and of these about fifty were non-Catholics.

Pleasant Surprise

In view of the exceedingly meager individual contact we were able to have with the inquirers we had grave apprehensions as to whether any appreciable number would come through. Under the circumstances we had to rely largely upon prayer and the grace of God to supply for the deficiency mentioned.

When we had finished the last lecture in the series and, tired and exhausted, arrived home near midnight, a glance at our speedometer revealed that we had piled up 2,800 miles in commuting between Notre Dame and Kalamazoo. Our only regret was that we were not able to do more in the matter of individual conferences.

Father Taffee and O'Meara now took over and had conferences with each inquirer. They prepared those who wished to embrace the faith for their baptism, confession and first Communion.

We were pleasantly surprised to learn that no less than 27 inquirers expressed their wish to be received immediately and a dozen others affirmed their intention of entering later, when various objections from relatives and in-laws could be removed or at least lessened. As some of the converts were parents, their conversion meant that their offspring, except when grown and married, would also be brought into the Church. It is a conservative estimate that at least 35 children were thus won for the Church, to say nothing of the safeguarding and strengthening of the faith of the other children of what were formerly mixed marriages.

On Saturday, December 6th, the 27 converts were baptized and received into the Church. On the following Sunday at the 10 o'clock Mass, just after the first Gospel, in the presence of a thousand parishioners, we had them repeat the highlights of their profession of faith. When they came to the Communion rail a Big Brother and a Big Sister knelt at the side of each and received Holy Communion with their spiritual protege.

It was an inspiring spectacle—the first of its kind they had ever witnessed—that thrilled the packed congregation and enabled them to see the fruits of the joint labors of their priests and themselves. It

is more effective than any sermon in kindling their interest and enlisting their zeal in recruiting more members for the Inquiry Class. For this reason it is well to reenact in summary form the profession of faith at a Sunday Mass whenever a group of converts is to be received.

After the converts had recited after us a brief summary of the profession of faith, we had them recite aloud the following pledge: "I solemnly promise on my word of honor to hold fast to my holy Catholic Faith until God sends His angels to lower upon my eyes the curtain of death." They sealed this promise with the Sign of the Cross. We spoke a brief word of congratulations to them upon the priceless gift which God had bestowed upon them and urged them to show their gratitude by winning each year one convert for Christ.

We assigned an evening for them to meet each month for the next five months in order to deepen and extend their knowledge of the Faith through appropriate lectures and discussions. This follow-up is of enormous importance as it keeps them in personal touch both with the priest and with one another. We organized them into a convert club so that the pleasant contacts made during the instructions would be continued to the great benefit of their social and spiritual welfare. It is a great mistake to discontinue contact with converts immediately after their baptism, as many of them need, and all will profit by, continued guidance and pastoral care.

We ended with a word of thanks to their sponsors and to all the parishioners who had attended the Inquiry Forum or who had recruited a member for it. It was a red-letter day in the history of St. Augustine's parish: for the first time they had not only reached the hundred mark but had established a new record of 122 converts in a single year!

Conclusions

A few conclusions would seem to be in order:

1. The Inquiry Class, operating under the most difficult circumstances, with exceedingly few individual conferences of priests with inquirers, nevertheless proved its efficacy as a means of winning a large number of converts. Without its use the year's total of converts would have dwindled to about a fourth.

2. No matter how short-handed a parish may be or how busy its shepherd or shepherds, the Inquiry Class can still be operated profitably—greatly increasing the annual total of converts. Seldom does it fail to triple the number.

3. To yield the maximum fruit the Inquiry Forum in large parishes should be conducted in its en-

tirety four times a year. This means that a lecture should be scheduled for two nights a week throughout the year. The Fathers at the Gesu Church in Milwaukee found that one year when they discontinued it during the summer months, the attendance at the Fall session was not a whit larger. The 25 or 30 converts, whom they usually received at the end of the summer, were not present in that year's total. Hence they have resumed their four sessions—one for each season—and they are now averaging approximately 175 converts a year. In smaller parishes three complete Inquiry Forum would seem sufficient.

4. Sermons on the duty of the laity to help in the convert apostolate, especially to recruit prospects, should be preached at all the Masses on the first of the three Sundays preceding the Inquiry Class opening.

A Rich Dividend

5. A book of instruction and a volume of convert stories, placed in the hands of every inquirer, will bear abundant fruit. They will increase the thoroughness of the instruction and help elcit a favorable response. A bit of generosity in providing such literature gratis to inquirers will bear spiritual fruit a hundredfold and even in the material domain will yield a rich return for the parish in the course of years.

6. Lay apostles should be organized not only to recruit prospects but also to provide throughout the course that individual personal attention which a busy priest is not always able to give. Such a body of zealous lay men and women, drawn from all walks of life, will kindle a missionary zeal throughout the parish and help make every Inquiry Class yield abundant fruit.

7. The achievement of St. Augustine's in passing the hundred mark shows that most parishes are just scratching the surface of the possibilities. Through the generous use of the Inquiry Class and the recruiting zeal of their mobilized laity most parishes could double or triple their present annual totals.

We end with a word of tribute to the priests and people of St. Augustine's. In the face of great difficulties they hung up a record which is an inspiration to the parishes of America. Not by word but by deed they demonstrated that where there is a will, there is a way. May the inspiration of their example spread to all our parishes that soon may be fulfilled the words of Christ: "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

(Reprints of the above article may be obtained free by writing to the Editor of "Pastoral Life")

Notes On The Intellectual Apostolate Of The Priest

The basic problem is this: how to account for the startling contrast which exists between what the Church expects of her priests in the way of intellectual interests, and the factual lack of such interests on the part of a great number of priests.

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From the official pronouncements of the Popes, the Church evidently expects her priests to have such a deep interest in intellectual pursuits that they will continue, even in the midst of an active ministry, to pursue their theological studies "with unremitting zeal."

* * *

Factually, most priests seem to drop their theological studies shortly after ordination. They feel that at long last the tedious work of study is over and they can now get into the "real work" of the priesthood in earnest—administering the sacraments, visiting the sick and so forth.

* * *

All priests, by the very nature of their priesthood, have a share in the intellectual apostolate. Given the very unequal mental caliber of seminarians and priests, not all, of course, can share equally.

* * *

The aim of the seminary is not to turn our scholars or research men, discoverers or explorers in theological fields. This is the purpose of the graduate school of a university. The seminary wants to produce good parish priests, good preachers, good confessors, etc., equipped with competent and sound knowledge.

The Priest's Commission To Teach

Rt. Rev. Paul E. Campbell, Litt.D., LL.D.

IT is now many years since Cardinal Gibbons declared that the Catholic school, supported voluntarily by those who live it, is the greatest religious fact in America today. He had seen four decades of the tremendous progress that followed upon the pronouncements of the Third Plenary Council of Baltimore. This development of the Catholic school system has made the parish school essential to the effective functioning of the parish. The constructive interest of the pastor is the chief factor in the founding, the efficiency, and the progress of the parish school. The Fathers of the Council had specified the agencies calculated to make the parish school effective, and among these agencies the pastor holds a foremost place. It was decreed that pastors should organize parish schools, and that they should familiarize themselves with the principles and methods of education in order that they might discharge properly their function of educating the children of their parishes.

Monsignor Campbell is unquestionably one of the mainstays in dealing with the vast and complex panorama of educational theory and practice. One of the most profuse clerical writers today, he is likewise editor of the renowned publication, "The Catholic Educator."

There is no need to prove that the priest has a place in the great work of education, for he is the ordained minister of a Church with a divine commission to teach all nations. "Education belongs pre-eminently to the Church," writes Pope Pius XI in his encyclical, **Christian Education of Youth**, "by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself: absolutely superior therefore to any other title in the natural order. The title is founded upon the express mission and supreme authority to teach given her by her Divine Founder: 'All power is given to Me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.' Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine . . . . The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures and educates souls in the divine life of grace, with her Sacraments and her doctrines. With good reason then does St. Augustine maintain: 'He has not God for father who refuses to have the Church as mother.' "

Mission and Jurisdiction of the Church

The Holy Father goes on to state that the Church is independent of any sort of earthly power in her mission as educator both as regards her proper end and object, and the means necessary to obtain that end. Hence the Church has an independent right to make use of every kind of human learning and instruction, the common patrimony of individuals and society. She has the further right, as a perfect society, to choose the means conductive to her end and to decide what may help or harm Christian education. Every form of instruction, no less than every human action, has a necessary connection with man's last end.

The writer of the encyclical quotes Pius X to the effect that the Christian may not overlook the supernatural in anything he does. It is Christian wisdom that he direct all things towards the supreme good as to his last end. All his actions, in so far as good or evil in the moral order, fall under the judgment and jurisdiction of the Church. She alone possesses the whole of moral truth, "in which all individual moral truths are included, as well those which man may learn by the help of reason, as those which form part of revelation or which may be deduced from it." The Church therefore has the

right to promote letters, science, and art, in so far as necessary or helpful to Christian education; to found and maintain schools and institutions adapted to every branch of learning and degree of culture; to watch over the entire education of her children in regard to every phase of learning. Her Divine Founder made it clear that the extent of the Church's mission in the field of education is such as to embrace every nation, without exception, and there is no power on earth that may lawfully oppose her or stand in her way. It is evident that the bishops and priests of a Church with a divine commission to teach should bear a most important part in every aspect of the educational work of that Church.

The work of pastors in the developing parish schools of America has established a tradition that the school is, aside from the spiritual ministrations of the pastor to his flock, the most important factor in the spiritual and temporal welfare of the congregation. The pastor is by reason of his office the first in command of the parish school. Therefore he must have that measure of preparation which will enable him to do his work effectively. If the direction of a parish school is to become an important part of his future ministry, and this is true in America today, the seminary must give its students an understanding of the principles of Catholic education. The Third Plenary Council set forth clearly the function of the seminary in this matter. "We ordain," says the Council, "that, even while they (the clergy) are still students of theology in the seminary, they shall be carefully taught that one of the chief duties of priests, particularly in these days, is the Christian education of youth, and that without schools which are really Catholic such an education is not possible. In the teaching, therefore, of psychology, pedagogy, and pastoral theology special application should be made of these branches to the instruction of youth."

Pedagogical Training for Priests

This declaration makes it clear that the Fathers of the Council expected the seminary to give its students a course in pedagogy and to include much of educational value in the course of pastoral theology and psychology. Bishop Mc Devitt, who was for many years superintendent of schools in the archdiocese of Philadelphia, called upon the seminary to let its students know some of the principles and some of the methods of teaching. As a divinely commissioned teacher, the pastor should be skillful in setting forth the truth. Humanly speaking, he cannot do his best work unless he is familiar with certain principles of educa-

tion and with the ways of presenting truth. "This knowledge of principles and methods," concludes Bishop McDevitt, "will enable the priest to act justly and intelligently in the parish school, and to manifest a more sympathetic cooperation with the work of the teachers . . . . A tremendous and far-reaching influence upon our whole educational system, from the kindergarten to the university, is thus within the gift of our seminaries, and, indeed, one is not hopeful that our school will assume the place they should take unless the seminary gives a fuller recognition in the training of its young levites to the work of Christian education."

The parish priest is the apostle of the Catholic school. In this day when the system is expanding so rapidly, many who become pastors find that their first task is to build a school. Our present inflation will make the first estimates of the cost of an adequate structure somewhat appalling. But the religious school is essential to the accomplishment of his great work, the sanctification of souls. The word and the command of his superiors is reassuring, and he obeys without question. Even the daily papers speak of the peril of schools without religion, without a knowledge of God. Every pastor, young or old, is prepared to make any sacrifice to deliver the flock entrusted to him from soul-withering influence. As a parish administrator he knows that the school knits a parish into a unit which is easily organized and controlled for any purpose that may serve the spiritual welfare. To him the school is a necessary agency to preserve the faith of the rising generation, and to make of that faith a living thing. With the zeal of St. Paul, he convinces his people of the need of the Catholic school, and wins their support of the project.

To erect the building is only a beginning of the work that lies before him. When the school is in operation, the pastor must become the very spirit of it. There is a difference of opinion regarding his exact part in the conduct of his school. Should he exercise direct or indirect control? If the pastor assumes direct control of his school, the supervision is personal and embraces all details of school management. In the indirect method his control is rather suggestive and cooperative than direct and dominating.

The interests of school management and school discipline are best served when the pastor retains only an indirect control over his school. But the pastor is always present in the immediate background. The pastor and his assistants can give great help to the best sister administrator. As a case in point, the priests of a parish have a better knowledge of the social status of the pupils than does

the teachers or the principal. The complete parish census notes factors that enable one to determine the social development of the children of a given home.

The pastor's indirect control of the school requires that he know the principles and methods of teaching, know his school in every part, know the children, their parents, their home conditions, and the educational needs of his particular community. In the teaching of the secular branches he need take no active part. He comes into the classroom as one having power, the chosen shepherd seeking the sheep of Christ. He will see to it that moral and religious training is joined with instruction in other kinds of knowledge, and so permeates these that its influence will be felt in every circumstance of life.

Ministry and Pedagogy

In his teaching of religion in the school he must be guided by the same pedagogical principles that he has been taught to observe in his preaching, in his instruction of prospective converts and ill-instructed adult Catholic, in his work of counseling, and in fact, in his solution of the myriad personal problems presented to him by troubled individuals who come to the parish office. St. John Baptist de la Salle, the father of modern pedagogy, has summarized these principles in his handbook of method, **The Conduct of the Christian Schools.** In this volume the great educational reformer of the seventeenth century presented these fundamental principles in a scientific manner. In speaking of this handbook of method, Matthew Arnold said: "Later works on the same subject have little improved the precepts, while they entirely back the unction." The methods therein presented have changed little since the time of its author, and the principles laid down are as applicable today as when they were written. Among the practical rules of de la Salle for teaching methodically are these:

1. The teacher determines the relative intelligence of every pupil in his class. Without question the teaching process was accommodated to this relative intelligence of the class, when determined. A teacher of some experience, on hearing of this first rule of de la Salle, exclaimed: "Oh! they knew of intelligence testing in those days."

2. He adapts his language and explanations to the capacity of his class, and is careful never to neglect the duller pupils. No doubt de la Salle's teachers knew much of homogeneous grouping even though their preceptor was the author of the Simultaneous Method, universally followed today. They knew also the problem of re-

REPRINTS And MANUSCRIPTS

Without deviating from the announced purpose and policy of PASTORAL LIFE or meaning to be apologetic, we feel that our readers will welcome suitable reprints appearing occasionally.

At the same time, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages.

We shall, however, continue to commission manuscripts on appropriately chosen subjects from qualified clerical writers.

tardation, and something of the remedies for it.

3. He makes sure that the pupils know the meaning of the words they employ. Centuries before, St. Thomas Aquinas had insisted on determining the exact meaning of every word used. The modern world is in trouble today because it failed to observe this simple rule. Take, for instance, the word 'democracy': it means different things to different persons, and there is confusion!

4. He advances from the simple to the complex, from the easy to the difficult. This rule is so simple that it is difficult to see how any teacher could violate it, and yet it is violated frequently in religion classes. The teacher who observes it, teaches effectively.

5. He makes it a special point not to advance until the pupils are well grounded on what goes before. Here is another rule that is violated only at the hazard of all true progress.

6. He states but few principles at a time, but explains them well. The application of principles teaches the pupil eventually to think, how to think correctly.

7. He speaks much to the eyes of the pupils, making use of the blackboard. Here our modern teachers exclaimed: "Oh! they had visual education in those days." Yes, and for centuries before that, but de la Salle's repetition of the rule brought back many to its observance.

8. He prepares every lesson carefully. Without this preparation, the teacher does not even know what he wishes to teach, he has not set before himself an end to be obtained. Matthew Arnold quotes an old Latin axiom, **Semper aliquid certi proponendum est.**

9. He always speaks to his pupils in a sensible manner, expressing himself in correct language and with clearness and precision. The priest in teaching religion, yea, the

teacher of any subject, has need to observe this rule.

10. He employs none but exact definitions and well-founded divisions. Correct analysis enlightens the pupil as to the content of a unit, or a project, or any division of subject matter. Exact definitions give him clear knowledge and command of the words he uses.

11. He asserts nothing without being positively certain of its truth. Thus the pitfalls of error are avoided and the interests of truth are served. Without truth, there is no learning.

12. He makes frequent use of the system of question and answer. The question and answer method reveals to the teacher what the pupil has learned and forces the pupil to form his knowledge accurately. Modern objective testing does not make for the same exactness of statement. Teachers realize that essay type questions draw forth answers that give a better picture of the pupils achievement.

These selected rules from the list given by de la Salle, the organizer of the public instruction of his time, are applicable to all the teaching work of the priest, whether in the pulpit, the parish office, or the school.

GREATER NEED FOR EXAMPLE TODAY

"It is clear, then, that virtue and learning are required, that there is need of example and edification, need for the priest to spread on all sides, and to all who draw near to him, 'the good odor of Christ.' This need is today more keenly felt and has become more evident and urgent. This is because of Catholic Action, that movement so consoling, which has within it the power to spur on to the very highest ideals of perfection. Through Catholic Action the relations of the laity with priests are becoming more frequent and more intimate. And in this collaboration, the laity quite naturally look upon the priest and apostolic virtue."

—PIUS XII

The Workers' Apostolate

IN building a Christian community an adult education program of some kind is absolutely needed. Our Holy Father said that the greatest danger to the Church is that the working people know nothing, absolutely nothing, of the social doctrine of the Church. Something is being done in this country. We have labor schools operating at the price of great sacrifice to the priests and laymen teaching them. Already they have had a healthy impact on the American labor movement far out of proportion to their numbers.

We feel that this heroic effort in the field of social action needs to be expanded in two directions. The content should include courses on the liturgy, the life of Christ, and such subjects. The downtown school that attracts people from all sections of the city should give way to neighborhood schools wherein large numbers could come and get to know each other as neighbors and thus create an impact on the neighborhood.

All the directors I have met have the same lament, the difficulty of getting people to attend. Nor am I so naive to think that this can be done by better advertising and more pulpit announcements. The only way the rank and file parishioner is going to get to these classes is by a neighbor or friend ringing his doorbell or tooting his horn and bringing him to the meetings in the same way politicians get out the vote. In order to get a group of lay people to do this they must have deep convictions and an apostolic formation to give them the drive.

This brings us to the basic point of this article. A small group of

working people in every parish must be given a thorough Christian and apostolic training through action to be the leaven of the entire parish and the entire Church if we ever hope to come to grips with the problems facing the Church in our age.

First, it must be a small number, because of the intensity of the training and the other demands on the priest's time. Our Lord limited this type of training to twelve. Second, it must be through action. The Christian spirit is not generated in a vacuum or solely out of a textbook. It grows out of the reality of the daily life we all stumble through at the kitchen table, the work bench or desk, the bowling alley and so forth. Third, they must be working people because the crisis of the contemporary world is pivoted on the worker.

In support of the above thesis Cardinal Suhard says that the "modern apostolate, without overlooking anybody, must be based primarily on the working class." If it is a worker's parish, they should be workers. Since he is going to give to much of his priesthood to them, he should pick the most promising from the standpoint of age and natural talent. They should be young enough to be capable of a profound formation in the Christian life.

If the Church is to come to her fullness and Christianize through her members all the institutions of our society, there must be a workers' movement that is apostolic and missionary at the base of the pyramid. Suhard gives the reason. "The laboring masses are those most cut off from the Church at present and their conversion presents problems which we must solve at no matter what price if we wish the twentieth century to bring back to Christ the vast numbers lost to Him in the nineteenth." The Kremlin's phenomenal advances prove Suhard's statement sufficietly.

In practically every country of importance the Church is meeting this problem by forming young workers into apostles of their fellow workers. This movement is known as the Young Christian Workers. By no means does it embrace the **entire** workers' apostolate of which Cardinal Suhard speaks. It claims no monopoly. It is limited by the fact that it is a youth movement. However, it does attempt to embrace the entire **young** worker's life—his work, civic, recreational, and religious life. Because young workers drive to work in cars and may seem to have no economic problems, there is still need that they fulfill their vocation as Christians, which is to be apostolic and missionary. There is still need that they live and died for their fellow worker.

(Excerpts from an article entitled, "The Basic Apostolate," by Father Dennis J. Geaney, O.S.A., Worship, December, 1952).

The Priest And the Holiness of the Laity

Rev. Edward F. Garesché, S.J.

EVERY priest realizes that it is his vocation to help to save the souls of the faithful. For this he was ordained. The salvation of souls is the chief purpose of the Church for whom he labors. Christ, Himself, the Son of God, came to earth to save souls, "that they might have it more abundantly". The priest, as another Christ, imitates his Divine Master in laboring, suffering and praying that men may be saved.

In saving souls the priest also makes them holy. Only those who are holy, that is friends of God, can enter Heaven. Hence, taken in this sense that holiness of the laity is the prime objective of every priest in the exercise of his ministry. For this, above all, he must plan and labor. All else he does is ultimately directed to this end. To the sanctification of souls he must subordinate everything else in his priestly office. For this, parishes are organized and carried on, Mass is said, instructions and sermons are given, the sacraments are administered, Catholic reading is promoted, Catholic organization is encouraged. In season and out of season, in all the details of his

Father Garesché's cogent articles have appeared prominently and widely in clerical periodicals over the past many years. Today he is the founder-director of the Catholic Medical Mission Board.

priestly ministry the ambassador of Christ is laboring for the salvation and therefore for the sanctification of souls.

There is, however, another aspect of the priestly ministry which busy priests may sometimes be in danger of forgetting. This is the great influence they can have, and therefore the great responsibility they are under, to help the laity to become more holy and more perfect. For there are endless degrees of holiness and perfection attainable by every Catholic who has reached the age of reason.

Once the priest has administered the Sacrament of Baptism, the child or the adult receiving it is changed from a fallen son of Adam to a redeemed son of God and heir of Heaven. The inflowing of Sanctifying Grace to the soul at Baptism effects this change. Well, therefore, is the priest called "Father" because he gives a new and better life to the soul through Baptism.

But this original gift of Sanctifying Grace can be endlessly increased both by the personal merit of the Christian soul and by the grace received as a free gift through the sacraments. Every time he gives Communion or sacramental absolution the priest makes the recipient more holy; by calling down on the soul the free gift of God, the Sanctifying Grace received because of the sacrament. Thus the priestly ministrations are the occasions for the faithful of growing in the life of the soul, Sanctifying Grace, of becoming dear to God, and entitled to a higher place in Heaven. This ministry of holiness all priests perform when they administer the sacraments.

But the priest, through his instruction and example, and through his influence on his people, can also encourage them to a greater love of God, a more pure and right intention in their actions, a greater zeal for good works, more fervor in prayer. And all these are the means of bringing to their souls a greater and greater quantity of this Sanctifying Grace, which, as our Faith teaches us, is a real spiritual quality and admits of greater or less, so that those who have proportionately less are less holy and those who have much more are greatly holy. This Catholic teaching which makes the cause of holiness, Sanctifying Grace, a real quality, added to the soul, distinguishes Catholic doctrine from the teaching of Luther, who maintained that in justification there was no change or enriching of soul but only a cloaking of its sins. Hence according to the Catholic doctrine, the priest, as the minister of the Sacraments, constantly increases the holiness of the faithful.

Holiness and Perfection

The priest can and should also greatly help the members of his

congregation, and all whom he can influence his priestly office, to increase in perfection, in the habitual fulfillment of God's will, the faithful imitation of Christ, our divine Model in all things. The difference between holiness and perfection is not always clearly realized. Holiness, as it may be distinguished from perfection, is a possession of Sanctifying Grace. The degree of Sanctifying Grace in a soul is the measure of its holiness. The more Sanctifying Grace, the greater the holiness. Perfection, on the other hand, is the habitual imitation of Christ, the sum total of those habits which make a man Christlike.

Holiness in this sense, is more easy to increase in than perfection. The performance of meritorious acts, the worthy reception of the sacraments gain increase of holiness, even though one does not, unfortunately, overcome habitual faults, venial in character. But to become more perfect means to overcome one's bad habits, to increase in virtue, to discipline one's thoughts and words and actions, until the "old man" is crucified, and the "new man", in the image of Christ, is expressed in one's actions, character, thoughts and words. Thus, a constant self-discipline, the crucifixion of self, a patient striving for perfection, are necessary to our poor fallen nature if we are to put on the lineaments of Christ. "Learn of Me", He said "for I am meek and humble of heart". But to be meek and humble means a great victory over our fallen nature. To overcome our predominant fault, to implant in our character the opposite virtue, requires much self examination, many renewals of resolve.

In many cases ordinary Christian can hardly be stirred up to such efforts. To avoid grievous sin, to lead a good life, as others do, is enough in their estimation even for good people. They do not aspire after any greater perfection. They will hardly make the effort, go through the self crucifixion, endure the willing discipline which will make them greatly and Christlike in thought and word and deed.

But to grow in holiness, that is to increase in Sanctifying Grace is much easier. This growth in Sanctifying Grace may go on, even though one is not living a perfect life. It is necessary to avoid grievous sin, of course, for this kills the soul, deprives it entirely of that Sanctifying Grace which is the essence of holiness. But venial sins do not destroy the treasure of Sanctifying Grace. Therefore a person with many faults, who even commits deliberate venial sins may still grow greatly in holiness.

Through acts of charity of dutifulness, through the saying of prayers and the practicing of devotions, but especially by frequent reception of the sacraments, such a one can grow day by day in the essence of holiness, even though

he or she has not the courage or the energy to correct habital faults or to practice Christlike virtues to a high degree. Thus the priest can greatly help to increase the holiness of the ordinary Catholic faithful, the good people of his parish, by encouraging them to the frequent reception of the sacraments, especially Holy Communion.

The free gift of grace given in the sacraments, over and above what one merits, must be very great, because it comes from the generosity of God and is given for the sake of the merits of His Divine Son, made man. We do not know the measure with which the Holy Spirit apportions these gifts of Sanctifying Grace, but it may be that one Holy Communion, fervently received, brings the soul more of this essential holiness than days and weeks of personal merit. Hence, by encouraging frequent and daily Communion, the pastor of souls confers an immense benefit on his people. They grow great in holiness from this daily increase of grace received through the sacraments.

The same is true of course of frequent Confession. Allowing for the burden on the confessor and the hardship of those who are waiting to go to Confession, the reasons for daily Confession are the same as for daily Communion. In cases where it is practicable the priest will confer a great benefit on his people by encouraging them to go often to Confession and therefore to obtain many great gifts of essential holiness, Sanctifying Grace.

There is another way in which the pastor of souls can help to make his people much more holy. He can instruct and encourage them to a good and fervent preparation before going to Confession or Communion, a preparation full of the pure love of God and one's neighbor for the love of God; because a desire of loving and pleasing God very much, and of securing to the utmost the blessed fruits of the sacraments is a means to receive much more Sanctifying Grace than if one's preparation were less good and fervent. The old illustration to show the difference between the grace one merits and the grace one receives as a gift from the sacraments is helpful to the people in realizing this.

When a gardener draws water out of the well and waters his plants they receive a new growth and vigor from his toil. So, when we perform meritorious works, the garden of our soul is watered with sanctifying grace. But when we have planted the garden and the plants have sprung up, if a great nourishing rain falls and fills the ground with moisture the garden gains much vigor and beauty. All the gardener has done is prepare the soil and make the plants ready for this heavenly shower.

A further comparison tells us that when the rain falls copiously,

every vessel is filled to the brim, but one who puts out a little vessel to be filled gains only a little water; one who puts out a vast container gets much more water when it is filled. So, also, a heart that is but little prepared for the grace of the sacraments receives comparatively little Sanctifying Grace, but those whose hearts are made wide, deep by fervent love and careful preparation, receive an immense measure. Both vessels are filled from heaven, but one receives much more than the other.

By explaining these things to the people the priest can stir up in their hearts a desire of greater holiness and a knowledge of the means by which it can be acquired. In this way he will enable his people to become holier and holier, with that essential sanctity which we call Sanctifying Grace. At the same time he should by no means neglect to encourage them to perfection also. It is all too easy to have a low standard for lay perfection and to think, as too many of the faithful do that after all perfection is for priests and sisters and brothers. To instruct the people that every Christian is called to be a saint, that God has given us abundant opportunities and that He calls every human soul to perfection when He says, not to priests and sisters alone, but to all the Catholic people, "Be ye therefore perfect, as My heavenly Father is perfect." The life of Christ is an example to all Christians. The calendar of the saints is adorned by the names of many lay folk who in humdrum and often difficult surroundings such as beset many lay folk today, loved God and their fellow men very greatly, served them perseveringly and are now raised to the honors of the altar as examples to the lay folk of other generations.

The priest who is familiar with the lives of lay men and women who have become saints will be able to teach his people how to imitate them, in their own way, with their own opportunities. In sermons, in instructions, in talks at the meetings of Catholic organizations the well instructed and fervent priest will be able to kindle in the hearts of his hearers a great desire both for holiness and perfection. He will be able to encourage them to use all the means of holiness at their disposal and not to be discouraged if they find perfection a slow and difficult climb, but rather to use every means to gain the treasures of sanctifying grace while they patiently try to correct their faults and to become more and more Christlike.

Priestly Sanctity, A Bounden Duty

In thus instructing others, the priest will himself be stirred up to greater participation both in holiness and perfection and a better use of the many means at his dis-

posal. For the priest of all men is rich in opportunities to gain sanctifying grace and has unique inducements to strive after Christlike perfection. He may say Mass daily and often twice on Sunday, and has the office to recite and his priestly work to occupy him—all priceless means of gaining grace. The more perfect the life of the priest, the more ardent his preparation for the sacraments, the more his ruling motive is the pure love of God and of his neighbor for the sake of God, the greater are the treasures of sanctifying grace bestowed upon him. If he is keenly aware of the things that increase merit, diligently cultivates the right and pure love of God, preaches earnestness and fervor of intention, and practices them himself, he will be better able to exhort his people to Christlike perfection. This is surely the vocation of a man, who, of his own free will, has irrevocably bound himself to be the Ambassador of Christ wherever he goes.

To him, of all men, is addressed with special emphasis and earnestness those words of our Lord, "Be ye perfect." His success in his priestly office, his happiness in his vocation, his triumph over temptations and difficulties, his final perseverance, all depend on his becoming and remaining a Christlike man. And if he does so his influence over the people will be immensely increase. They will more readily accept his leadership toward holiness and perfection if they know that he goes before them; first doing, and then telling them what to do.

Of late the saying of a French writer has been quoted: "The one misfortune in life is not to become a saint!" The priest especially will do well to take this to heart and he can paraphrase it for himself, —"The one misfortune for an Ambassador of Christ would be not to become deeply Christlike and not to lead others, as is his duty, to greater and greater holiness and perfection, for the love and after the example of Christ."

DISCORD AND ERROR

"Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith."

—PIUS XI

Pastoral Reflections

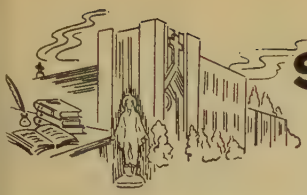
By T. C. Siekmann

VISITING THE SICK

Visiting the sick will always be one of the marks of a good priest. Sickness, properly considered, is a grace of God. People when sick are divinely attuned to receive spiritual ministration. They deeply appreciate his visit. And his very presence at their bedside is an exhortation to things spiritual. There are, of course, certain people who will never inform the priest of their being sick at home or of their going to the hospital, yet they expect him somehow to find out about it and visit them. They consider Father a good priest if he does manage to find out from other sources that they are sick and comes to visit them. If he fails to visit them they express their displeasure and perhaps berate him. Irritating as these people can be, the fact remains that they expect his visit, and his visit made in priestly charity does them a world of good. A discrete visit even to the alof or hostile fallen-away may have most happy consequences. Visiting the sick is always one of the marks of a good priest.

MY CONVERTS

A priest quite understandably takes pride and joy in his converts. They represent success, accomplishment, expansion. But there is a tendency for us to emphasize the "my" in my converts. Actually, they are the Holy Spirit's converts. He gave the grace of conversion after countless zealous souls have been praying and doing penance for conversions. Good example and encouragement on the part of lay persons, and indeed a vast complex of factors have entered into the making of a convert. I gave the instructions. Maybe the prospective convert looked me up specially. More likely he came to me because I just happened to be where I am. In fact he may have preferred to by-pass me in favor of some popular priest with a famous reputation, but felt obliged in courtesy to ask me. This much is sure, someone has won, maybe many have won, God's grace for this prospect. Religious at their night Office, the patient sick, devout and mortified married persons, all these have begged God for converts. I merely am elected to give the instructions for God. I will do my very best. And I will glow with elation as I add the name of another adult to the baptismal register. But as for "my" convert—well, in a broad sense, but the others really deserve the credit.



seminary Memoirs

INTER NOS

I have lately re-read a penetrating "sizing-up" of the Church in America written nearly three years ago by a distinguished English Priest since raised to the episcopal purple. It is an analysis with which I find myself very largely in agreement. Lamentably though, it is the sort of analysis that I cannot in a short space comment upon with anything approaching adequacy, and that for the same reason Chesterton owned himself a bad reviewer: "because every sentence. . . . suggests a separate essay." Or if not every sentence, at the very least, every paragraph.

Even so, there is one tangent I should like to go off upon, and that is parochialism — Parochialism in the pejorative sense. Our English critic observes, "One of the strangest features of the American Catholic scene is the apparent lack of national Catholic thought and action," and he very rightly remarks apropos of this that "Parochialism is always depressing to the truly Catholic mind. It is terrifying when it is large-scale and congested."

It is depressing precisely because it is so fundamentally at odds with genuine Catholic mindedness. 'Provincial' may be a perfectly good word when used of a religious superior, but to apply it to Catholicism would be a contradiction. The very etymons of the words are enough to tell us that.

And yet, it is an easy thing for us to think and act in a very parochial, narrow, provincial fashion. It is easy to settle ourselves down in our own little corner of the Vineyard, and revel in a rut for the rest of our days. It is easy to think almost exclusively in terms of one's own parish or Order or diocese.

An example of which our English friend makes mention is "the complacency in the American Catholic mind about the state of the Church in the U.S.A." Our right hand may not know quite what the left is doing. To a Priest in a densely populated urban area, the Church in America may seem very strong indeed. But does it ever occur to him that there are many parts of the country where a Priest is never seen? That there are places

where the Church is in hand to hand combat with penury? That nowhere in the country are conversions to the Faith what they ought to be? Or **could** be? *

In the face of this, would it be impossible that, say, a wealthy Eastern parish undertake to buoy up a struggling Southern or Western parish with prayer and pence? Or that Eastern Priest and people supply, for example, Catholic literature and devotional material to their brethren of the straitened circumstances? Would it?

If it would, we stand convicted of parochialism.

Another example. To my mind, and to our English friend's, we are guilty of perhaps an excess of flag-waving. Some of us seem somewhat too anxious to prove that we are as good Americans as anyone else, as of course we are. But sometimes, I think, that point, though very well taken, must be indulged with caution. It is possible for legitimate and praisworthy patriotism to degenerate into an excessive nationalism. One can come down with a bad case of parochialism in this respect as well as in others. And much as we love our native land, we must, after all, avoid acting as if the universe were coterminous with the U.S.A.

Be that as it may, it seems to me to be rather a healthy thing for us to sometimes inquire of ourselves if we can escape the reproach of provincialism in our own lives. I suppose some lead questions for the inquiry might be: Are my interests those of the Church Universal, or is my perspective developed only in terms of the relation of things and persons to me, myself and I? Do I labor any uncatholic attitudes toward my fellow Catholics of another racial origin than my own? Do I ever **do** anything to indicate to my Brothers in the apostolate that my interest and solicitude is not exclusively geared to the work I myself am doing? How much and how often do I sacrifice and pray for the world-wide Church, the thousands who wage the King's battles on a thousand fronts, those who carry His Name and His Love to the millions who know Him not, for the Bleeding Body of Christ in the lands of red enslavement, for the little ones who are fed in neither body or soul, for the tempted and troubled, for those who are almost ready to give up the fight, for those who stand at the Church's helm, with all the winds of Satan whipping about them, seeking to swerve them from the course that He has charted —how much and how often?

Isn't it true that even in our prayers we are oftentimes pretty parochial? We ask for what **we** want or need (and much of what we want we do not need), we pray

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* If I am in error, and there is such a place, I shall be happy to hear of it.

for those near and dear to us, for those who have asked our prayers, or been recommended to them, for the particular work we ourselves are doing or that our friends or community are doing, and then don't we often call a halt to march of petition?

Perhaps the troube is that we lack a sufficient consciousness of the stupendously important truth of the Mystical Body of Christ. There is a doctrine that can be called, with all reverence, dynamite. It is something, I think, especially suited to our times and wants. And it is overwhelmingly beautiful and stirring in its implications.

And yet, I at least have an idea that this sublime doctrine goes unappreciated, unthought out, unapplied by some of us. (I almost said "by **many** of us", but thought better of it.) If that is the case, something had better be done about it. One might well begin by reading the encylical **Mystici Corporis.** That might be well followed by the books on the subject by Bishop Sheen, Father Lord's **Our Part in the Mystical Body,** or Father Trese's more recent **Many Are One.** It is a terrible thing to leave so timely and magnificent a doctrine on the proverbial shelf. For the love of God and souls, **don't.**

Living the doctrine of the Mystical Body of Christ is death to provincialism.

I see that, having said what I wanted to say, I have yet a bit more space. Let me use it, then, to say something about the name of the Church, a matter I think can be profitably discussed here. Once in a while I see a sign in front of a church that reads: "**Roman** Catholic." When I do, I like to think of Mr. Dooley's answer to the question, "Are you a Roman Catholic?" —"No, thank God, I'm a **Chicago** Catholic".

Also, I think it good to remember Saint Augustine's declaration that "I am held in the Catholic Church by the very name of Catholic". It is a grand and glorious name, what Newman called, "a world-wide name and incommunicable; attached to us from the first, in vain attempted, never stolen from us by our rivals."

"Roman Catholic" is a designation that the Church has never accepted for her name. (*) She is the Catholic Church, the one and only Catholic Church. To use the adjective "Roman" is to play into the hands of those who subscribe to the "Branch theory," and claim that there are other Catholic churches besides that ruled over by the Vicar of Christ. And that is something that none of us will want to do.

—**Francis Nugent**

(*) For Catholics it is in effect an abbreviation of the "Holy Catholic Apostolic Roman Church" used by the Vatican Council. (From "A Catholic Dictionary.")

VATICAN COMMENTS

From OSSERVATORE ROMANO, Vatican City Daily

Sisters undoubtedly hold an eminent place among the Catholic forces in the United States. Those engaged in teaching now total over 85,000 .... For quite some time the radio has been the most faithful and valuable ally of every Christian apostolate, especially in America ... Thanks to the **Paulist Feature Service** in Washington, D. C., 3 million Americans are furnished with Catholic articles in their newspapers every week ... The reality of the social thought of the Church today is as incontestable as the diffusion of Christianity throughout the world ... In a special audience granted to a pastor and a group of his parishioners, Pope Pius XII stated: "In order to function realistically and organically, it is important to learn to recognize the true faithful in the parish. They are not necessarily the ones who attend parochial benefits or partake in processions; nor those present at Sunday Mass, for that matter. The true faithful, the living ones, are to be seen at the foot of the altar when the priest distributes the Living Bread from heaven" ... Holland, with only 4 million Catholics, has the greatest percentage of missionaries: 7,065. Twelve percent of the adults are members of the Society for the Propagation of the Faith ... Pius XI Institute in Rome has been conducting a series of 24 courses for pastors on the theoretical and practical aspects of the cinema, including such subjects as its influence, advantages and dangers ... The U. S. has two missionary fields that demand attention with equal urgency: home and foreign missions. As courageous Americans, as well as a solid and practical people, the faithful and clergy are tapping every source to meet the present-day needs of the Church ... Moral theology should not be the intellectual patrimony of the priesthood alone, but also of the laity ... Statistics from all over the world reveal the present crisis of an overproduction of juvenile books of all categories ... Scheduled topics for conferences in Rome include: "Christian Outlooks on the Cold War" and "Holiness and Modern Culture" ... A university for the education of the workingmen in the different aspects of Syndicalism has been in operation for over a full year in Bierville, France.

T. J. V.

BOOK-REVIEW Selections

THE SHEPHERD AND HIS FLOCK, by Rt. Rev. Cornelius J. Holland. McKay Co., N. Y. 220 pp. $3.00.

These practical suggestions for parochial administration are primarily addressed to beginning pastors by a wise and experienced priest, engaged for over thirty-five years in pastoral activity. But no priest or seminarian can read his prudent and inspiring counsels without finding material for reflection, and no layman can fail to gain from them new insight into the many problems of clerical-lay relationships.

The parochial situation discussed is that existing in the United States, and the pastor is considered in relation to his bishop, his assistants, the religious teachers in his school, and the members of his parish. The most minute facets of his duties and responsibilities are given attention, from the upkeep of church, school and rectory, to the fitting administration of the Sacraments and the subjects discussed from the pulpit. Pastor-faithful relations, including the working conditions of paid employees and dealings with volunteer workers in parish societies, are dealt with in an enlightened spirit and with great common sense. A delightful style and amusing use of anecdote and illustration highlight a generous and open-hearted approach to all these matters.

In this work the spiritual fundamentals upon which the pastorate is based are assumed by the author, but through stress on "first things first" and on the spirit proper to the ministry, Monsignor Holland reveals the ideal good pastor as one whose principal endeavor is "to enlarge the love and service of God in the hearts of his people."

PATHS TO CHRIST, edited by Rev. John A. O'Brien, Ph. D., Our Sunday Visitor Press, Huntington, Indiana, pp. 254, $1.50.

A book of convert stories featuring the conversion of the cab driver, barber, stenographer, clerk, beauty operator, nurse, bricklayer, housewife and the so-called "little fry" has just emerged from Our Sunday Visitor Press and is attracting wide attention.

Planned and edited by the Rev. Dr. John A. O'Brien of the University of Notre Dame, noted author and leader in the convert movement in America, this volume is the answer to thousands of requests for a book which would show what credentials click with the man in the street—the white

collar worker and the one with no collar at all.

Since most people groping for the truth come from the ordinary walks of life, a book which shows how such people found their way into the Catholic Church will be of great practical help to the greatest number of people. Each inquirer will be likely to find his counterpart in such a book.

Forty converts, from all walks of life, including lawyers, teachers and ministers as well as the butcher, the baker and the candlestick maker tell how they found their way into the Church and found therein security, peace and happiness. Elmer Oliphant, the All-American football player, tells how he made his greatest touchdown when he found the true Church.

Rev. Joseph A. Young, former national chaplain of the Ku Klux Klan, Mark J. Gross, advertising executive, and Jefferson Caffery, American Ambassador to Egypt are some of the more widely known contributors to this fascinating volume. Every story is a little drama with deep human interest and heart appeal.

Father O'Brien has previously brought out **The Road to Damascus** and **Where I found Christ**, both of which feature the conversion stories of noted writers, artists and scholars. They make fascinating reading and have proven especially helpful to educated inquirers. **Paths to Christ** will appeal to an even larger number of readers since it features the conversions of people in the ordinary walks of life where most of the masses are.

With a view to enabling the book to reach millions of readers, the publisher has issued the book in beautiful cardboard cover retailing at $1.50. It is an ideal book to place in the hands of churchless people and to all who come to Inquiry Classes for instruction, as the book brings apologetics down to earth and shows the deep human appeal of the Church's teachings when properly understood.

THE WISDOM OF FAITH, by Msgr. Charles Journet. Translated by R. F. Smith, S. J. Newman. 225 pp. $4.25.

This work by a distinguished French theologian is but one example of that extraordinary activity of the French theological renaissance. One of its special interests is the re-examination of the meaning and nature of theology in the light of St. Thomas' teaching in the first question of the **Summa Theologiae**, the prologue to the **Commentary on the Book of Sentences**, and the commentary on the **De Trinitate** of Boethius. Richly rewarding is the study of theology, as Science and Wisdom, and the return to the fruitful unity of theology, much marred by modern over-departmentalization. Paradoxically, this return to the old has yielded much that is new; stress of the speculative has enriched the practical. We hope that this translation, admirably done by Father Smith, is the forerunner of many others in this same field.

Though the number of readers may be small, the influence on our theological thinking should be profound.

Two parts of the present work seem to this reviewer specially significant, the discussion of speculative theology, which the author prefers to call (and it seems, correctly) doctrinal theology, and the discussion of historical theology. It is in this latter that the author makes his most significant contribution to the sacred science. But the two, of course, are not diverse theologies and are only materially distinct. "Reason enlightened by faith can apply itself to discover not only the internal ordering of what has been revealed (scholastic, speculative, doctrinal theology) but also the successive order to be found in its dispensation and unfolding in time (positive, genetic, historical theology)" (p. 89). The author aims at far more than a theological development of doctrine, though this is an essential part in his historical theology. It seeks to explore "the entire extent of the universe of time in so far as this is knowable under the light of revelation" (p. 101). "By remaining docile to the teaching of Divine Wisdom, it applies itself to the discovery of the succession according to which the history of salvation has been conducted" (p. 101).

The author not only finds traces of this theology in St. Thomas, but also offers some "themes of historical theology." Some of these are very illuminating, e. g., the fall of angels and the fall of man: the fall

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of angels would never have been "permitted except for the betterment and elevation of man"; and the fall of man "has been clearly revealed to mankind only in the mystery of the Redemption through Christ." "The permission of the fall of the angels in view of the creation of man; then the permission of the fall of man in view of the Redemption by Christ; these are the two columns that support the entrance way which opens into our historical time" (p. 123).

The sublime thought of the author reaches its heights of grandeur and originality in number 15 of the seventh chapter of his work. He seeks a new writing of the **City of God**, not so much a rewriting of the **City of God**, but a writing of it as Augustine would write it were he alive today.

Less felicitous is number 3 of chapter seven. On page 131 lies the suggestion, only a suggestion indeed but one to create some serious doubt, that perhaps there were once beings who "without being men in the philosophical sense, and who, therefore, did not possess a spiritual and immortal soul, would, however, pertain morphologically to the human species?" But the problem he trys to explain admits of no easy solution.

Deep in its insight, rich in its applications, the book merits wide acceptance, careful study.

—Edwin G. Kaiser, C.PP.S.
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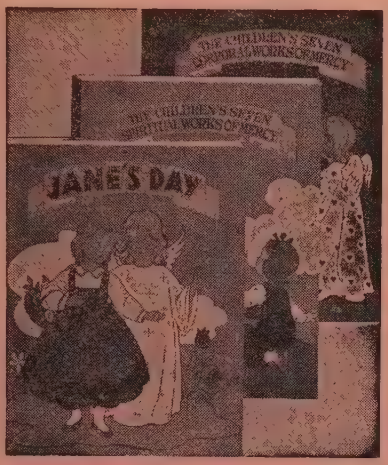

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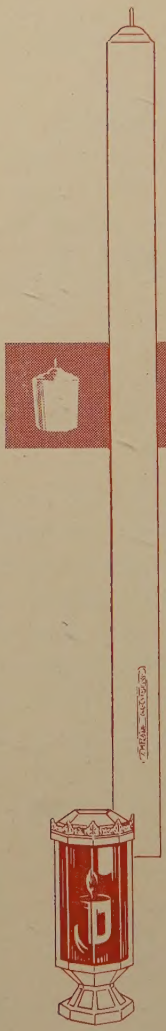
MONSIGNOR CAMPBELL: "There is no need to prove that the priest has a place in the great work of education . . . The parish priest is the apostle of the Catholic school . . . 'One is not hopeful that our schools will assume the place they should take unless the seminary gives a fuller recognition in the training of its young levites to the great work of Christian education.' "

FATHER GARESCHE': " 'The one misfortune in life is not to become a saint!" The priest especially will do well to take this to heart and he can paraphrase it for himself, — 'The one misfortune for an Ambassador of Christ would be not to become deeply Christlike and not to lead others, as is his duty, to greater and greater holiness and perfection, for the love and after the example of Christ."

It is possible that you are not interested in PASTORAL LIFE or that you have already subscribed to another clerical review. If this is the case, may we suggest to your priestly charity that PASTORAL LIFE might be welcomed as an inspiration and practical help to some other confrere in the ministry—Religious, Missionary, or Seminarian.

Each gift subscription will be promptly acknowledged, unless you prefer to remain an anonymous benefactor. Thank you, Father.



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